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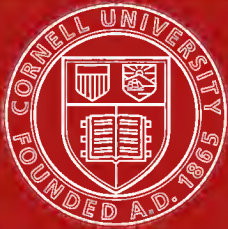
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THE TEACHERS' COLLEGE, SYDNEY.

A NEGLECTED EDUCATOR:
JOHANN HEINRICH ALSTED.

Translations, &c., from the Latin of His
Encyclopædia.

BY

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INTRODUCTION.

JOHANN HEINRICH ALSTED, a theologian of the Reformed Church, the author of a vast body of theological, philosophical, and pedagogical works, and the master who, in many directions, exerted a profound influence upon the famous educator Comenius, was born in 1588 at Herborn, in Nassau. His father, a minister and teacher, devoted himself to his education until at the age of 14 he was enrolled on the books of the gymnasium or pädagogium of his native town. This was at the time a famous school, having more than 150 pupils. Its curriculum was devoted primarily to religious instruction and the study of the ancient languages, without neglecting arithmetic, music, and the mother tongue. Graduating as an accomplished Latinist, well versed also in philosophy and theology, Alsted proceeded upon one of those academic journeys (*peregrinationes academicae*) that were at the time regarded as an indispensable supplement to the education of a cultured scholar. Before returning home he had listened to the distinguished teachers of the day at Marburg, Frankfurt, Heidelberg, Strasburg, and Basle. Alsted now became a teacher in the High School at Herborn, where his amazing literary activity soon rendered his name illustrious throughout Germany, and procured him the rank of extraordinary professor of philosophy (1610). The youth of all lands in which the reformed religion had taken root flocked to hear him, and among others Comenius (1611), who owed to the youthful professor his first impulse towards didactic studies. In 1615 Alsted was made ordinary professor; and in 1618 one finds him among those summoned to the Dordrechter Synod, at which the orthodox reformed theology was to win a signal victory over Arminianism.

In 1619 Alsted was appointed professor of theology. At this time the storms of the Thirty Years' War devastated the land of Nassau, bringing plague and fire in their train. Knowing that the school at Herborn could never maintain itself in the face of these disasters, in 1629 Alsted reluctantly obeyed a call to the conduct of a new academy at Stuhl-Weissenburg. Here he continued to produce work upon work, and in spite of his untimely death on November 9, 1638, he is ranked as one of the most prolific writers of any age.

Alsted was one of that noble-spirited band in whom the culture of antiquity, but recently made available by the scholars of the Renaissance, was happily united with the intense moral earnestness of the Reformation. Few had drunk more deeply at the springs of classical learning; few were more zealous in doctrinal disputation or more fervent in religious faith. Education was to Alsted at once a branch of human civilisation and a handmaid of Divine truth. His universal encyclopædia, in two folio volumes, published at Herborn in 1630, the most famous work of his pen, and an undertaking that has scarcely a parallel, includes a treatment of education which is not merely of interest as an illustration of the theory, but also the practice of German Education in that day. It is obvious that his books upon education, at least, were written with genuine love for the work and not in a perfunctory spirit. Alsted's Nassau writings include no less than 120 volumes, several of which run each to more than a thousand pages. For further details *Johann Heinrich Alsted's pädagogisch-didaktische Reform-Bestrebungen*, Lippert, may be consulted.

Pedagogy, wrote Alsted in the twenty-fourth book of his *Encyclopædia*, is the science of attaining and preserving scholastic happiness or blessedness. This imitative and Aristotelian definition is at once subjected by the assiduous author to a process of dual subdivision which need not detain us here, for the logical analyses of Alsted are less instructive than the discursive passages in which his individual genius loves to indulge, whenever it can shake off the trammels of traditional scholastic method. He regards pedagogy as an art separable from, but posterior to, politics. "A vast number of treatises on pedagogy are published, some of them separately, others inserted in books on politics. We have decided that pedagogy is a separate art, which deals with the organisation of the school, and the administration of it when organised. For since it has a special subject, and a special aim (for these two things are needed to constitute a special art), the need arises of recalling to a fixed centre those matters pertaining to the school which have hitherto been transmitted disjointedly here and there, like men without a country, in order that the basis of pedagogical society may compare without prejudice with that of the economic and political. But we have made pedagogy posterior to politics; for although children are, very properly, drawn from the family life into the school, yet political principles are more general than pedagogical principles, since the latter are unintelligible apart from the former. For if the school is posterior to anything it is posterior to the State; and it is the function of the magistrate, by virtue of his architectonic power, to found and guard the school. Thus in politics there are many provisions concerning the duty of the magistrate towards the school which would be here out of place. For in pedagogy the discussion is limited to the school duties of the men whom the magistrates call upon to fulfil these duties. Therefore, one is right in deeming that pedagogy is posterior to politics."

By what seems a strange irony, when one reflects upon the methods employed in the schools of that day, the end of education was conceived by Alsted to be a certain sort of happiness. The contradiction between the means and the end was the result of the unwillingness of scholars to recognise any discrepancy between the Aristotelian hedonism and Christian theology. Moreover, it was not deemed necessary for the end to be realised at all during the process. Scholastic happiness was a far-off thing which the persevering scholar would one day enjoy, however painful might be the process of attaining to it.

The essential nature of a school is not to be confounded with its accidental properties, for there is a valid distinction between the marks of a school *per accidens* and those which belong to it *per se*. For the true definition of a school is sufficiently broad. "A school in its essential nature is an assembly of those who teach, and those who learn, the necessary and useful arts." Schools are not in their own essence the slave-prisons, houses of calamity, and oceans of misery that they are popularly represented to be. For schools indeed may be, but ought not to be such. "The vices that creep into the schools through our own sinfulness must be lopped off by the sickle of piety, in accordance with the saying that schools are to the State by nature as eyes to the body, so that though they be often diseased, they are not to be plucked out but cured."

The foundation of schools is in the threefold law of God, nature and society. God willed the institution of schools, and in the New Testament the Son of God sanctified them. Even in a state of natural innocence there

would have been place for schools to communicate *experiential* knowledge—historically a very interesting distinction and speculation. Elsewhere Alsted departs from *a priori* considerations, and becomes a pioneer of practical reform in respect to school buildings, sites and ventilation, school privileges and funds, school government and organisation. As to the teacher, according to Alsted, he should be at once learned, God-fearing, and experienced. “If ever the common saying, not to learn but to have learned, has an application, it surely has it here.” Quintilian is quoted to show that the greatest vice in a teacher is to be a pedant. Let him be well-spoken in order that he may rightly express his ideas, and communicate amenities, or what Scaliger calls felicities of the mind. His erudition is not only to be opposed to “asinine ignorance,” but also to ill-digested and disordered knowledge, superficiality, and windiness. He must have wisdom to discriminate the classes of pupils’ minds, of which the first is the fiery, mobile, and precocious; the second the earthy, stable, slow, and firm; and the third the moderate and temperate. Besides these there are certain heroic and extraordinary minds. “Unless the teacher perceive all this he will lose all his time and labour in his teaching and guiding, training and disciplining.” The authority of the teacher is an extension of that of the parent. If he be full of blows, like Orbilius, he will command only servile fear, which hinders progress and makes the saying true, that you have no teacher unless he be also a friend. “Yet think not the paternal power weaponless. For every power is armed with authority, with law, with a rod, wherewith to defend the good and punish the bad.”

Alsted’s discussion of schools is not always prosaic. The subject lay, indeed, very near his heart, and it is fitting to conclude this introduction to his work by quoting a passage full of eloquence and conviction, which is not the less interesting because it embodies an attitude in psychology and ethics characteristic of the time.

“Men are by nature like a *tabula rasa*, on which nothing is written, and on which anything you please may be inscribed. Therefore, O ye schools, inscribe the characters of piety and humanity! Man is by nature like a white line which can be given any colour. Tinge that white line with the vivid hue of honour! Men when first born into the light of day are like stones out of which you may fashion any sort of figure. Ye schools, have therefore well-skilled sculptors, to remodel man, and remodel him as a progressive revelation of the image of God! Shatter gigantic audacity, restrain Cyclopean cruelty, discipline the Epicurean life. Ye are the stores and markets of useful learning, the seminaries of the Church, the armouries of the State, the nurseries of the family, the factories of piety, the mistresses of humanity, the fountains of honour, the sources of utility, the sinews of character and learning, the gardens of the Graces, and, in one word, the *Cornucopie* of every kind of happiness. Happy the churches with which these homes of piety are allied! Happy the States in which these marts of justice are open wide! Happy this century of ours, when infinite advantages flow as it were from the locks of Apollo out of schools innumerable!”

Well might Comenius sit at the feet of such a master as Alsted. Well might he study his books and acknowledge his own debt to this great predecessor, one who shared not only his unshaken faith in the Divine Providence for the future, and the unattainable aim of the perfect organisation of all knowledge, but also his aspirations for the immediate extrication of public schools from the slough of indifference into which they seemed at the time to have fallen.

ALSTED ON EDUCATION.

[The twenty-fourth book of the Encyclopædia of Alsted is given to Education, under the narrower title of *Scholastica*. This is defined as *prudencia de felicitate scholastica obtinenda*, or the art of gaining scholastic bliss. So formal a definition has no other interest than to indicate the persistence of the Aristotelian influence—firstly, in the teleological mould in which the definition is cast; secondly, in the hedonistic conception expressed by the use of the word *felicitas* or *beatitudo*; and thirdly, in the underlying conception of the value of contemplation as a state of highest and divinest perfection. It seems worth while, however, in order to indicate the complete and logical way in which Alsted arranges his work, to give the following translation of his preliminary chapter in full.]

CHAPTER I.—THE AIM OF PEDAGOGY.

Precepts.

Pedagogy is the science of attaining scholastic happiness. It is called by some, school polity (*politia scholastica*).

It is either general or special.

General pedagogy relates its end, its subject, and its means.

The end of pedagogy is either internal or external.

The internal end is to relate the right upbringing of the youth, and so the method of satisfactorily organising and administering the school.

The external end is either absolute, or relative.

The absolute end is regarded either directly, or according to the degree of eminence of the school. In the former case, it is scholastic happiness, located in the union and communion of the minds of the good, and so in the knowledge of life, the knowledge of the arts, and the exercise of these arts. In the latter case it is the external lustre of the school.

The relative end is the conservation of the Church, the State, and the household by means of learning and uprightness of conduct.

Rules.

I. Pedagogy is a separate practical discipline, but posterior to politics.

A vast number of treatises on pedagogy are published, some of them separately, others inserted in books on politics. We have decided that pedagogy is a separate art, which deals with the organisation of the school and the administration of it when organised. For since it has a special subject and a special aim (for these two things are needed to constitute a special art), the need arises of recalling to a fixed centre those materials pertaining to education which have hitherto been transmitted sporadically here and there, like men without a country, in order that the basis of pedagogical society may compare without prejudice with that of the economic and political. But we have made pedagogy posterior to politics; for although children are very properly drawn from the family life into the school, yet political principles are more general than pedagogical principles, since the

latter are unintelligible apart from the former. For, if the school is posterior to anything, it is posterior to the State, and it is the function of the magistrate, by virtue of his architectonic power, to found and guard the school. Thus in politics there are many provisions concerning the duty of the magistrate towards the school which would be here out of place; for in this place the discussion is limited to the school duties of the men whom the magistrates call upon to fulfil these duties. Therefore, one is right in deeming that pedagogy is posterior to politics.

II. The happiness which is the aim of schools is partly theoretical, partly practical.

They are mistaken, and doubly mistaken, who claim that schools were founded for the sake of leisurely contemplation, and that their function is the culture of the metaphysical—as they call them—or celestial minds, and the burial of the practical. For since the foundations of contemplative, practical, and functional life are treated in the schools, it cannot be said that theoretical happiness is their only aim. Surely to teach and to learn in schools are parts of a function which is not only theoretical, but practical also. For discretion (*prudentia*) is required in both cases, and discretion is a practical habit. If it be asserted that the practical is that by which anyone is made better, whereas in schools a good master or a diligent pupil may be morally bad, the reply is simply, politics is a practical science in so far as it prescribes official virtue, though not moral virtue. But it presupposes the latter, and deduces it from ethics. The same is true of pedagogy. Indeed, just as politics has the theoretical and practical aim that good learning and good conduct should flourish, even so does pedagogy seek that by all means there should be such instruction and learning in the schools as may make a man better with regard to his intellect, will, and speech. Hence any man ought to set before himself this threefold aim: to imbue his intellect with knowledge or the cognisance of the truth, his will with the performance of good, and his tongue with eloquence. But attention is rather to be paid to good character than erudition. For although erudition is an excellent provision for life's journey, an ornament in prosperity, and a refuge in adversity, yet if it be seen in anyone unaccompanied by good conduct, it finds no favour and obtains no praise. For then it is like sugar in a sewer, like wine in a poisoned vessel, like a sword in a madman's hand. Here the famous saying is applicable, that learning dwelleth badly in a bad man (*Eruditio in homine malo male habitat*). Let us therefore say in one word, that the right upbringing of the youth ought to be the conscious purpose of the schools. But this is not found where knowledge of the truth is divorced from right action, but where they are united, so to speak, in a single individual by a contract of marriage.

CHAPTER II.

[Once a disposition has been made of the end of education, the attention is directed to the means, and Chapter II accordingly deals with the school and schooling. The deductive method involves a preliminary enunciation of precepts, principles, and definitions, thus:]

The art of schooling deals with the processes of moulding, handling, and achieving.* What is moulded is the will, which is directed towards the

* *Informatio, tractatio, et operatio.*

identification of itself with the conscious end and purpose of the schools. What is handled is the school ; hence also the functions of those who have to do with it. What is achieved is a learned and pious attitude in every set of circumstances.

[The essential nature of a school is not to be confused with its accidental properties, for there is a valid distinction between the marks of a school *per accidens*, and those which belong to it *per se*. For the true definition of a school is sufficiently broad. "A school in its essential nature is an assembly of those who teach, and those who learn, the necessary and useful arts." Schools are not in their own essence the slave-prisons, the houses of calamity, the oceans of misery that they are popularly represented to be. For schools, indeed, may be such, but such they ought not to be. "The vices that creep into the schools through our own sinfulness must be lopped off by the sickle of piety, in accordance with the saying that schools are to the State by nature as eyes to the body, that though they be often diseased, they are not to be plucked out, but cured."

But schools are not for the State alone ; indeed, their foundation is three-fold. The divine law, the law of nature, and the law of nations, logically involve such institutions.]

For God willed the institution of schools ; and in the New Testament the Son of God sanctified them. And again, every society that sets up ideals of virtue, and ideals of happiness, is a society according to nature. And finally, all men in all ages and generations have approved of schools. For though there have been men who were no Cyclops,* such as the Goths, who destroyed schools and libraries, yet the barbarity of these few in no way affects the judgment of the law of humanity and culture. In this connection one frequently hears the question, Would schools have had a place in a state of natural innocence? The answer is this: There would certainly have been schools to give opportunity for the mutual comparison and intercommunication of what is called experiential knowledge. For while the light of Nature would have shone alike in all ; on the other hand all would not have enjoyed the same experience. At this point, then, distinguish between the thing and the mode, and hold that there would have been schools in that blessed state, but such as we have none of in the wretched circumstances of this present life.

[There follows a discussion of historical names—such names, that is to say, as have been applied to schools here and there, and from time to time, from people, functions, places, and accessories. The names Academy, Kadmia, Coenobium, College, House of the Prophets, Lyceum, Mandra and Synagogue originally had reference to people ; Asceticism, Apollonium, Cynofarges, Diatriba, Didascalium, House or Place of Learning, Heracleum, Hermaeum or Hermium, Athenaeum, Ludus, Museum, Phrontisterium, Studium and School to functions ; Monastery, Peripatos, Stoa and others to places ; Amalthea or Amaltheum, Gymnasium, and Xystus to accessories. This discussion of names is but a formal display of antiquarian learning ; but the names themselves may be quoted, for who has imagined that educational institutions have been listed under all these specific terms, and, indeed, many more ?]

* It will be recollected that the Cyclops were fabled to have been famous builders.

CHAPTER III.

[Chapter III discusses the matter, but not the form, of the school. The precepts are at the first set forth in these formal terms:]

The means by which scholastic felicity is secured depend upon the normal or abnormal state of the school. In the former case they include the foundation, conservation, and amplification of the school; in the latter case only its restoration. The foundation of the school is that by which the school is materially and formally constituted, and it may be considered either from the point of view of matter or form. The matter of the school consists of things and persons having to do with it. The things include annual revenues, a suitable location, a public library, and certain privileges. The persons essential to the school are teachers and pupils. As to the teachers, two things are considered, their quality and authority. Their quality ought to be threefold—a fruitful knowledge, a tender conscience, and a lofty wisdom. They wield a civil authority, which is not, however, despotic. In the pupils one looks for love, admiration, and fortitude.

[These principles are elaborated in a set of distinctions and amplifications. Thus, firstly, the foundation of the school, together with its “architectonic” administration, is to be distinguished from its official or ministerial administration. The former is the duty primarily of the magistracy or the civil authority.]

The dutiful magistrate will construct suitable school buildings; he will bestow ample privileges on the property and persons connected with the school; he will confer funds with a generous hand, and see that they are duly distributed; he will, in short, take care through the medium of the governors of the school that the school-state shall take no harm.

In the first place, if the buildings are to be suitable, each class-room must be adequate in size and separate from the rest; and the site should be conspicuous for its convenience, salubrity, pleasantness, peacefulness, and the benevolence of the residents. The place will, indeed, be suitable so long as students can readily gather together and dwell therein. It will be sanitary if not only the air be pure, but if also the cleanliness of the food and dwelling receives due attention. It will be pleasant if it be ornamented not only by nature with trees, gardens, rivers, and the like, but also artificially with suitable and modest pictures and adornments, as the Academy at Athens was adorned, according to Pausanias*; but of this a little later. It will be peaceful if it be apart from the din of wayfarers and noisy artisans. Finally it will be renowned for the benevolence of its residents if they be neither too rich nor too poor. For without doubt the former class will be unwilling, and the latter unable, to give the requisite attention to educational matters. But it is impossible that every school should possess such an ideal location as the Lyceum of Aristotle; it suffices that the situation should be reasonably convenient. Neither can all schools be built in gardens of balsam and palms, as tradition relates of the schools of the Hessesenes. It is therefore fair, as Aristotle says, to suppose that the Muses dwell comfortably in moderately pleasant places. The *privileges* which the civil power ought to concede to scholastic persons and property are either to be classed as common or special. The common privileges are those which are enjoyed by all the famous seats of learning, such in particular as the following four. The first is a law of the

* The geographer and historian of the second century.

Emperor Frederick Barbarossa* on security given or to be given to students when they come together in certain places to prosecute their studies, so that they may be able to travel in safety to the centres of good learning, and to dwell in security in them. Even in time of war they possess or are endowed with privileges. The second is a law of Constantine and Martian, that students shall be free from taxes; or, in the words of the Imperial edict, "that their goods shall not be declared" (*Quod ipsorum merces sint improfessae*), and that they shall also be free from civil duties and burdens. The third is a provision of several Roman emperors, kings, and pontiffs that no one but the Rector shall seize and imprison a student; that he who has done so becomes liable to prosecution and is branded with infamy; and that the Rector of the city who has suffered this injury to befall a student, or has not remedied such an injury, is liable to the same penalty and to the loss of his office. The fourth concerns the students' court; so that for whatever business or process of law students may have been summoned, they shall have the choice and election of the judge, whether they be summoned in a civil or in a criminal case. And if schoolmen be burdened or oppressed, they can appeal directly to the court of the Emperor or the Sovereign, who receives them wholly under his protection, and promises to right their wrongs. In addition to these general privileges, there are many special privileges in various schools.† But privileges are granted to students of useful learning for four reasons, according to Frederick Ænobarbus or Barbarossa.‡ 1. Because by their knowledge the whole world is given light. 2. Because for the love of knowledge they leave their native land and become as exiles from their countries, and from being rich they become poor because of the expense of their education. 3. Because, when they go into distant regions for their education, they expose their lives to dangers; nay, they almost disregard them. 4. Because by a certain depraved custom they endure certain physical injuries, usually at the hands of the basest of men.§ *School moneys* however are the nerves of schools. Hence, the magistrate will stand by the example of the most Christian rulers, Constantinus M. Valentinianus, and Carolus M. Alfonsus King of Arragon; and he will certainly decide that it is not among the least of the marks of a tyrant if he abolish or oppress the schools, or diminish their revenues, or deprive them, as may be seen in the case of Antiochus Epiphanes, Nero, and Julian the Apostate. Not that the civil magistrate is likely to be caused any difficulty in this matter, since he can at least take a small part from the common treasury, the taxes, and the revenues of the State for the conservation of the schools, to say nothing just now of the revenues of the monasteries, which were formerly well dedicated to the schools. Here may be mentioned the plan of advising single-minded wealthy men to make some bequest for the common good towards the maintenance of schools. If dutiful sovereigns manage their resources so, they will easily be able to have the three kinds of school funds which are enumerated by learned writers. I mean, firstly, salaries, which should be not only sufficient for the teachers, but even suitable to the dignity of their office; secondly, bursaries, by which scholars of the best intellect are supported when their endeavours are hindered by the poverty of the home; and thirdly, rewards,|| by which teachers and learners are inflamed and inspired to extraordinary endeavours.

* *Lib. 4, codic. tit. 13.*

† Alsted refers to Gregorius Tholosanus, *lib. 18 syntag. de rep. cap. 7.*

‡ *D. l. Codicis, l.*

§ Publius Gregorius *d. l.* and Andr. Friccius *de republ. emendanda tract. de schola.*

|| *Honoraria.*

[As to the teacher, he should be at once learned, God-fearing, and experienced. "If ever the common saying, *not to learn but to have learned*,* has an application, it surely has it here." Quintilian is quoted to show that the greatest vice in a teacher is to be a pedant.† Let him be well-spoken in order that he may rightly express his ideas, and communicate amenities or what Scaliger calls felicities of the mind."‡ His erudition is not only to be opposed to "asinine ignorance," but also to ill-digested and disordered knowledge, superficiality, and windiness. He must have wisdom to discriminate the classes of pupils' minds; the first of which is the fiery, mobile, and precocious; the second the earthy, stable, slow, and firm; and the third the temperate and mediocre. Besides these there are certain heroic and extraordinary minds. "Unless the teacher perceive all this, he will lose all his time and labour in his teaching and guiding, training and disciplining."

The authority of the teacher is an extension of that of the parent. If he be full of blows, like Orbilius, the schoolmaster of Horace, he will command only servile fear, which hinders progress, and makes the saying true that you have no teacher unless he be also a friend. "Yet think not the paternal power weaponless. For every power is armed with authority, with law, with a rod, wherewith to defend the good and punish the bad."

CHAPTER IV.

[In accordance with the logic of the period, after the *matter* of the school comes the treatment of its *form*. We are told that the form of the school may be considered either in itself or with reference to its grade.] In itself, the form of the school is the order or bond which unites all who have to do with it; but with reference to grade, there are low, middle, and high schools. The lower are the common and vernacular schools where boys and girls are taught the elements of piety, virtue, and the useful arts. The middle schools are those commonly called *triviales*, or *gymnasia*. In these the mind is so far cultivated as to be able to discharge any function creditably, while it still falls short of the honour of an official degree. The higher schools are academies, where the mind is cultivated so far as to be honoured by some official degree. [It is interesting to observe the extremely formal and disciplinary view which is taken of the mental function. The possibility of questioning whether a mind *can* be cultivated so as to honourably discharge *any* function whatever without specific training seems never to have occurred to Alsted.]

[Alsted knew the difference between bigness and greatness; realised that quantity of virtue is preferable to quantity of income, or quantity of pupils; and remarked that the splendour, the pomp, the numbers that dazzle the populace may be the external paint of the whited sepulchre.

The form or internal quantity of schools is prior for him to the external quantity of size and number. But how is the school to be governed? The democratic organisation with which the United States is experimenting is not

* *Non discere sed didicisse.*

† *Arenarius*, literally a master who teaches the elements of arithmetic by writing in the sand.

‡ *Felicitates.*

even suggested; the question is between monarchy and aristocracy. The school is to be governed aristocratically, not despotically by the Rector, but by the oligarchy of the masters with the Rector.

The influence of the Greeks works potently upon Alsted. The preference of reason to appetite, of the liberal arts as reasonable to the mechanical arts as economical, of the life of culture to the life of utilitarian vocation, is not less marked in his thought than in that of Plato and Aristotle. Schools are either liberal or illiberal. Mechanical, gymnastic and "play" schools are illiberal, therefore fit according to the thought of Aristotle for those who are slaves by nature. With these schools Alsted had no concern; and yet, it is a mark of the comprehensiveness of his thought and dialectical method that he did recognise their existence. Such schools did exist, or had been known to exist; but, in his opinion, only for the meaner sort of satisfaction which belongs to the lower nature, to mere appetite. But, continues Alsted in substance, liberal schools are themselves of many kinds, and first of all, they may be common or special, indiscriminate, or intended for certain types of minds. Some gymnasia, again, are for less advanced studies; others for older pupils and advanced studies. Some writers recognise four kinds of schools; the first for languages; the second for organic disciplines and studies prefatory to philosophy; the third for philosophy itself; and the fourth for the culminating studies of theology, jurisprudence, and medicine. The Greeks had no schools of languages; the Romans were compelled to learn Etruscan for their religion, and, after a time, Greek for their culture. Ennius thought it wonderful that the older Cato knew Etruscan, Greek and Latin, called him three-tongued, and ascribed to him three hearts. But the other kinds of liberal schools were known to the Greeks, while the Hebrews had a counterfeit presentment of them rather than the truth of the matter. After the time of Christ came the foundation of schools by many Christian princes, schools obscure and famous, public and private, oppidan and rural, universal and special, privileged and non-privileged, lower and higher. But all of these may be included in the division, lower, middle, higher, which Alsted had adopted. The canon law requires lower or vernacular schools to be established in rural districts as well as towns.* The middle schools are those in which the three instrumental arts, or trivium, of grammar, rhetoric, and logic are taught; for this reason they are called *scholae triviales*. The higher schools are known as academies or universities, for the name academy, once applied to any school, has become restricted to this application.]

CHAPTER V.

[The persistent use of the quasi-Aristotelian logical form in the treatise of Alsted becomes wearisome and may now be abandoned, if by this time enough examples have been given to illustrate its merits and deficiencies. The substance of the treatment of general school administration is that the teacher and the pupil have each a threefold duty: the one to acquire due authority, to perform his duty faithfully in teaching and disciplining (in each of which there is danger of laxity), and to see that he omits nothing which ought to have been taught; the other to have a definite aim in his studies, to remove impediments to their progress, and to employ all

* Alsted quotes *canon 6, Concilii Constantinopolitani VI*, and *Wilhelmus Zepperus, lib. I. polit. eccl'es. cap. 7*, and *Bernhardus Textor, lib. 2*.

instrumentalities for their extension. Each of these themes is elaborately refined and illustrated by precepts and platitudes, some of which may well be quoted as they stand, as this of Ovid on the need of practising what one teaches :—

*Sic petitur censura, et sic exempla parantur,
Cum iudex, alios quod monet, ipse facit.*

And again—

Turpe est doctori, cum culpa redarguit ipsum.

Also, *Qui bene docet, et male vivit, una manu destruit, quod altera extruxit.* Also, *Doce facienda et doce faciendo.* In the same way of the need of recreation: *Quod caret alterna requie, durable non est*; and again, *Arcus nimium tensus runpitur.*]

CHAPTER VI.

[Chapter VI discusses vernacular schools. It is not the least interesting feature in Alsted's treatise on education, that while he discusses what ought to be, he also reveals what is. Even his ideals are conservative, and significant of the tone of contemporary thought. His conception of the vernacular schools is obviously that of his contemporaries, scarcely idealised at all.]

In lower or vernacular schools, be they rural or urban, or for boys or for girls, the teacher must be clad with patience like a corselet, and with humility and wisdom, and must teach the elements of piety, good conduct, and the reading and writing of the mother tongue. Girls are to be sent to the vernacular schools; but only those boys who will apply themselves at some time to the mechanical arts. Boys whose parents are in such a station that they may hope for a more fruitful intellectual culture, ought to be sent not into the vernacular but into the Latin schools. The reason of this rule is that the time and effort spent in reading and writing the mother tongue is better devoted to reading and writing Latin. But there are these objections:—1. It often happens that inept minds are cut off from the more advanced studies. If, then, they have stayed a long time in Latin schools, and have afterwards been forced to leave, they will not even know how to read and write the mother tongue. 2. There is much profit in the legitimate reading and writing of the vernacular. The reply to the first objection is that there ought to be a selection of minds, to avoid what the fables tell us. A wolf sent to school could not be induced to say *a*; and when asked the reason for his refusal, replied that it was so that he would not have to say *b*. He was ordered to enunciate *pa* and *ter*. Asked what *p* and *a* made, he said *pa*; what *t*, *e*, and *r* made, *ter*; but when he was told to join together *pa* and *ter*, he said *agnus*. So the courtesan who was told to join together the letters in the word *castitas*, said *amo*. The answer to the second objection is that there is much truth in it, assuredly; yet all this can be easily learned almost in play, partly through the institution of the home, and partly through the connection of the vernacular with the Latin tongue. Anyone who likes may dissent from me in this; I am only suggesting the plan which I should like to have followed by those whom I wish to be best educated.

In rural vernacular schools, boys and girls should be separated in different classes; in cities the schools for boys and girls should be distinct. In villages there are not enough children, nor is there wealth enough to have distinct schools for boys and girls. But boys and girls must be separated in different classes, because they will be petulant and naughty if they are

seated promiscuously. But parish clerks may be put in charge of village schools if they are equal to the work. This has the advantage that the villagers will not be burdened with the payment of a salary; for the clerk has a salary, whatever it may be in each case, and a bonus may be added from the revenues of the church according to the wise opinion of Wilhelmus Zepperus.* This was maintained in view of the decree of the Council of Constantinople VI, that presbyters teaching in rural districts or villages should take no fees from their pupils.

As a rule girls will not learn Latin, because it is not only useless to them, but a great disadvantage, whether you look at the time that they uselessly pass in poring over it or the various opportunities and inducements to sinfulness which often arise from it. But noble women may learn it as an accomplishment.

Children of five, that is to say, children beginning the fifth year, should be sent to the vernacular school; for when they have finished the fourth year the brain is strengthened and the voice articulated, and these are the needful foundations for what is prescribed in these schools.

The mode of instruction in the vernacular schools depends on the following principles:—1. All the pupils should have copies of the same text. 2. No books are to be read at home except those which are explained at school. 3. The teacher should divide the book into fixed lessons, so that the pupil may know how soon he can finish his task. 4. Every passage† should be read aloud by the teacher in a clear voice. 5. In repeating, one pupil should correct the other. 6. The teacher should win the attention of new pupils by small rewards. 7. The boys should attend the school four hours in the day, not more; and in the morning they should train their memory by learning off partly the elements of the Christian religion, partly notable texts of Scripture and moral maxims, especially in rhyme. But in the afternoon they should learn to reproduce in written symbols, and to give an account of the acts of the whole day. 8. In reproducing, the fundamental letters mentioned already in the Grammar‡ ought to come first; because he who can make them aright will easily learn the others. Speaking generally, this observation is exceedingly necessary in the case of all languages.

CHAPTER VII.

[Chapter VII discusses the more dignified theme of classical schools. Alsted begins with the principles which follow.]

In intermediate and higher schools there is the same sort of instruction, but a diversity of privileges. Here, then, we shall speak at the same time of the instruction given in the classical and public schools.

Classical schools, which are presided over by a pedagogearch, or Rector of pedagogy, are those in which the minds of the pupils are imbued with a full knowledge of Latin and Greek, together with Music, Arithmetic, and a taste for Logic.

Some of these subjects are general,§ others special.||

- There are three general subjects in all classes. 1. Exercises of piety.
2. Composition, at least to the extent of accounts of the events of the day.
3. Relaxation of the mind.

* Alsted refers to Wilhelmus Zepperus, *lib. 1, polit. eccles. c. 7.*

† *Lectio, ut vocant.*

‡ *I.e., the Section on Grammar in the Encyclopædia.*

§ *Communia.* || *Singularia.*

Special subjects are those belonging to each individual class as follows.

In all there should be six classes, of which the three lower are called grammar, and the remaining three humane.* The latter are so called because they approach more adequately to the humane arts.

In the lowest grammar class there is a double function to be discharged, in addition to those exercises of piety which, as we have said, ought to be common to all classes. The one concerns the alphabet, so that all the prerequisites for reading and writing Latin may be taught; the other the paradigms, so that the inflexions of nouns and the analogues or regular forms of verbs and also words belonging to the nomenclature of verse may be learned.

In the second grammar class, which may be called the middle grade, the principles of etymology and syntax may be offered, together with Terence; and here, too, there should be grammatical variation, a copy of all the forms of grammatical composition. Here, also, should be taught the prerequisites for reading and writing Greek, and for inflecting irregular (Latin) nouns and verbs. Lastly, a beginning should be made with music.

In the highest grammar grade the application of the principles of Latin grammar in prose should be taught; both in analysis, though of Terence only, and in the beginning of exercises of composition, so that something may be translated each day from the vernacular into Latin, and again from Latin to the vernacular. Here, also, the principles of Greek grammar are to be set forth; and the elements of arithmetic, in addition to training in music.

In the lowest "humanities" class, the elements of Latin rhetoric and poetry should be set forth; and the use of the Greek grammar may be demonstrated analytically in Demosthenes and Homer, and synthetically by exercises in Greek composition. Arithmetic and music should be more fully developed in this class and the two following.

In the middle "humanities" class, rhetorical and poetical exercises in Latin should flourish. The application of principles should be shown in the letters and easier orations of Cicero, and in the easier odes of Horace. Also the application of rhetoric and poetics should be made in Demosthenes and Homer.

In the highest "humanities" class, the elements of Logic are to be taught, the orations of Cicero and Demosthenes explained, and declamations written, together with various forms of verse, both in Latin and Greek, but especially Latin.

And indeed, this arrangement of classes is found almost everywhere.

CHAPTER VIII.

[Chapter VIII deals with public schools, so called.] In public schools, which are presided over by a *Rector magnificus*, the study of a certain faculty is offered. We shall look at both the curriculum and method. There ought to be two curricula and two courses,† so to speak, so that in the first three years the course in philosophy may be completed, and the rest of the time devoted to the faculty which aims at the service of God. The method to be observed in these courses is six-fold, that is to say reading, hearing lectures, writing, repetition, declamation, and disputation;‡ and this both in domestic schools and in foreign schools, involving journeys abroad.

* *Humanitatis*.

† *Stadia*. Precisely the modern metaphor of "courses."

‡ *Lectio, auscultatio, scriptio, repetitio, declamatio, disputatio*.

CHAPTER IX.

[Chapter IX discusses academies, or universities.] This kind of institution is the same in the case of intermediate and higher seats of learning, provided it has the sort of privileges which are peculiar to academies. These privileges are distinguished by the practice of swearing-in* and the conferring of four degrees, namely the Baccalaureate, Master's, Licentiate, and Doctorate, which involve probation, testification, and public investiture.

CHAPTER X.

[Chapter X is a short and general discussion of the defence of schools.]

So far we have dealt with the administration of schools; now for their defence. Their defence depends upon privileges and laws. The privileges are either general or special. The laws deal partly with the duties of learners and teachers, partly with the order and government of the school.

[The chapter points out that the chosen people had schools even in the time of Moses; and that the Phœnicians, Chaldeans, Indians, and Egyptians all cherished and valued letters zealously and with honour. Even the Philistines respected the schools of the prophets, and refrained from violating their honours, privileges, and functions. How the Greeks valued academies, gymnastic schools, and the shrines of the Muses is known to all who read Greek literature, and is summed up in Cicero *lib. 9, epist. fam. 6, ad Varronem*.† The honour paid to learning is witnessed by the Greek and Roman law, civil and ecclesiastical, imperial and pontifical; by pandects, codes, constitutions, and rescripts.]

The privileges are either general, or granted to particular schools by special enactments. The wisdom of antiquity gave both kinds of privileges to those who cultivated learning, so that the minds of the young should be stimulated and encouraged to greater interests, and so that men strengthened and endowed with literary knowledge should more readily and successfully conduct the Church and State in the paths of safety. But in these days, unhappily, men in positions of eminence are so far from honouring schools with privileges and distinctions that they rather rob them, as far as they can, of immunities already bestowed.

CHAPTER XI.

[This chapter deals very briefly with the "amplification" of schools.]

Thus far we have dealt with the administration; now for the amplification of schools. It depends on supernatural and natural causes, the former being the blessing of God and piety towards Him, and the latter the things that depend on our own efforts. Some of these are in the hands of the civil government, others the staff of the school, others the citizens. The magistrate ought to have a paternal affection for the schools, manifested in an affection for men of letters, in the execution of the laws conferring privileges, and in generosity towards all who cultivate learning. The school staff ought to have harmony within itself and also with others, near and far; also a universal

* Called *depositio*.

† *Quae studia, magnorum hominum sententia, vacationem habent etiam publici muneris, iis concedente republica cur non abutamur?*

kindness and diligence in the performance of proper functions. The citizens ought to be humanely disposed to men of learning, and exact no more than a reasonable price for boarding and lodging them.

Rules.—I. In the school it is of the first importance to look towards the amplification of virtue, not to reputation, size, and numbers. For although these externals dazzle the eyes of the common folk with their brilliance, yet the true happiness of schools consists in the genuine administration of school functions and school government. But because reputation, size, and numbers have their subordinate place, it is incumbent on all members of the school society to work together to procure a pact and fellowship in both kinds of amplification.

II. There are three things which principally bring increase to a school—public foundations, famous men, and printing presses. Under public foundations are included fellowships,* bursaries,† and similar monuments of the liberality of princes. Wherever public foundations are maintained, if only schools are marked by two things, cleanliness and moderate fees, thither students may be expected to flock. Famous men are the heart of the school; from them the spirit of life is poured through the arteries into all parts of the body. Finally, a well-known printing press is like a wing with which the school flies abroad over every land.

CHAPTER XII.

[Chapter XII has to do with the care of an unsound school.]

The care of schools is now to be considered from the view-point of curing school diseases. We shall look at the number, causes, prognostics, and remedies of the diseases of schools. Their number cannot be told; but the chief are these: in the teachers, ignorance, avarice, negligence, and envy; in the pupils, negligence, dissolute life, and a preposterous order or none at all in their studies. The causes of school diseases are the following:—1. The Divine wrath, which has set a period of death to schools on account of our ingratitude. 2. The multitude of schools, so far as it begets confusion and difference in the method of learning, and mutual hatred among schools themselves. 3. Public afflictions, including pestilence, war, and famine. 4. Dislike of schools, partly by tyrannical and greedy rulers, and partly by false accusers. 5. A lax discipline in the schools, or rather none at all. The prognostics of school diseases are those of the vices enumerated above as perceptible in magistrates, school officials, and the enemies of schools. The remedies are either prophylactic or therapeutic. The former preserve the school from corruption; the latter heal the evils already there by mitigating or removing them. Either method is dependent on the wisdom of the magistrate and the teachers, the emendation of the institutional life, and the reformation of corrupt schools.

Rules.—I. The list of school diseases is best arranged in the form of a Decalogue.

II. The following are the chief pathological and therapeutical axioms for the treatment of morbid schools:—

1. An extreme wound must be treated with an extreme cauterisation.
2. School diseases are to be alleviated quickly, safely, and pleasantly, so far as may be.

* *Communitates.* † *Bursae.*

3. The root and centre of the disease, that is to say, the cause of it must be first of all investigated and removed.
4. When many evils concur, the lesser are to be tolerated, at least for the time, so that the greater may be removed.
5. As the musician does not wholly reject the dissonant chords, but gently strikes and resolves them for the sake of the symphony, so let the master regard his school discipline.
6. Reading is to be thorough, not discursive.*
7. Unless allowances are made for differences of ability, schools will degenerate.
8. Cooked and digested, not raw, humours are to be expelled.
9. The needful and useful, not the trifling and sophisticated, is to be taught and learned.
10. Teachers and pupils without a foundation are veritable plagues of schools.

CHAPTER XIII.

[Chapter XIII deals with *scholastica specialis*, or the particular enumeration of famous schools and the principles of selection.]

Special education remains to be considered. It deals with the enumeration or listing of the chief schools and the principles to be adopted in making a selection. The list includes ancient and modern schools, of which the former were either sacred or profane. Sacred schools include not only those of the chosen people mentioned in the Old Testament, but also those of the New Testament, the Apostolic schools, the Evangelical schools, and those of the Church Fathers. Profane schools include:—

1. The schools of the Chaldeans.
2. Of the Egyptians.
3. Of the Magi in Persia.
4. Of Eastern India.
5. Of the Druids in Gaul.
6. Of the Greeks, whose famous schools were nine in number:—
 1. Those of the poets, under Linus and Orpheus.
 2. Of the Seven Wise Men, especially the Ionian Thales.
 3. Of Italy, under Pythagoras.
 4. Of the Sibylls.
 5. Of the Cynics.
 6. Of the Epicureans.
 7. The Academy of Plato.
 8. The Stoa of Zeno.
 9. The Peripatetic School of Aristotle, which absorbed the preceding like a flood.

Yet the doctrines of the earlier philosophers remained scattered here and there in the schools of Rhodes, Pergamus, Corinth, and the like.

The more modern schools which flourish to this day are of many kinds. Selection involves the knowledge of the institutions, laws, privileges and secrets of the more eminent schools, and also the genius of the schools of one's own country, including both that in which our own life is to be passed and others in the vicinity.

* *Non multa legenda, sed multum.*

[The remaining portion, or about half, of the book of the *Encyclopædia* upon schools is devoted to a series of extracts and orations of the nature of appendices, of which the first is an abstract of the letters of Seneca, the second a list of *sententiæ*, or epigrammatic maxims, the third a somewhat similar body of apophthegms and figures of speech, the fourth an oration upon the Divine Providence toward schools, and the last another oration upon the causes of the corruption of schools. A translation is given of examples of each of these, except only the letters of Seneca, so easily to be had elsewhere.]

MOTTOES (*sententiæ*) FROM ALSTED.

The School.—The school is the slave-prison of teachers, the abode of youthful worthlessness, the receptacle of the naughtiness of boyhood, the house of calamity, the storehouse of linked penury, the ointment-box of offensive odours, the gulf of trouble, the sink of the ill-trained and ill-taught, a restless-pause of busy leisure, a reciprocation of perpetual toil, the field and training-ground of blame and mockery, a conflux of sorrows, an ocean of miseries.—*Johan Schellenbergius in suaviludio.*

The variation of mental abilities.—It is easier to spur the running steed than to incite the languid.

Style.—Not writing only, nor reading only, is our duty. The one, I mean composition, is tiring and exhausting; the other relaxing and discursive. They ought to be alternated and tempered one with another, so that what has been gathered from reading may be embodied in literary form.—*Sen. ep. 85.*

Books.—In libraries speak the immortal souls of the dead.—*Plin. lib. 5, c. 2.* It does not matter how many books you have, but how good they are.—*Sen. ep. 45.* A multitude of books burdens the learner, without instructing him; and it is much better to give yourself over to a few authors than to wander through many.—*Id., lib. 1 de tranq.* There is no book so bad that it is not profitable somewhere.—*Plin.*

APOPHTHEGMS, SIMILES, ETC., FROM ALSTED.

Admonition.—To advise a worthy pupil is to add the spur to the running horse, according to the verses of Ovid:

Acer et ad palmæ per se cursus honores,
Si tamen horteris, fortius ibit equus.*

There are stones that are softened by steeping in vinegar, and others by treating with honey; and so there are dispositions improved by fierce invective, and others by mild admonition.—*Pliny.* Disagreeable medicines are horrid, but they bring health; similarly healthful advice is often at first distasteful, but in the end most welcome.—*Plutarch.* We do not apply the curb to horses in the actual race; we do not scold boys in the moment of error; we do not apply medicines when the disease is approaching a climax; and so we should not offer advice in the first stages of anger and the other strong emotions, but only when these emotions become less violent.—*Plutarch and Seneca.* Fire is not struck from the flint at a single blow; and the latent, idle impulse of honour in us is not kindled by the first impact of admonition.—*Lipsius.*

* The mettlesome steed, eager of himself to race for the prize, runs the better for urging.

Adolescence.—Adolescents boil with the fire of desires.—*Ambrose*. Modesty is a gem, the adornment of youth.—*Bernard*. The youth is like a field which produces tares unless cultivated.—*Anon*. This is the picture of the free-born youth according to Plutarch, Seneca, and Clement of Alexandria. The countenance bright with the radiance of modesty and good humour, the mouth closed, ears open, feet and hands hard of skin, the clothing clean, and, last of all, the address pleasing.

Honourable emulation.—As true love is never without jealousy, so he who is not fired with the desire to emulate the good deeds of others is not deeply in love with virtue.—*Plutarch, Morals*.

Tunc bene fortis equus reserato carcere currit,
Cum quos precedat, quosque sequatur habet.*

—*Ovid, 3, de Art.*

Alexander the Great modelled himself entirely on Achilles. So when he saw the sepulchre of Achilles he began to weep for desire of glory and valorous emulation.—*Plutarch*. As children learn to speak by imitating the words of speakers, so in the schools they become eloquent by imitating those who are so.—*Augustus*. Scipio Africanus set before himself the example of the Cyrus of Xenophon, Julius Caesar of Alexander the Great, and the Turkish sovereign Selim of Caesar.—*Zwingerus in theatro*: Plato imitated Socrates even in his writings, so that he was often called, even by Aristotle, "Socrates junior."—*Idem*.

Effort.—It is a disgrace to grow weary of asking if the asking be for a worthy object.—*Vicero*. As on a journey it is not enough to know the way, unless you walk in it; so knowledge profits nothing where virtue is not.—*Plutarch*. It is no use to hunt the hare with an ox, or to spear with a plough, or to take stags with a fish-net.—*Id.*

Sloth.—A little bee which had observed the drones living without labour deserted her fellows and passed the summer comfortably, thieving like the drones. But when the winter's cold set in, and the drones hid themselves in the caverns of the earth, the bee tried to return to her own folk. But all the openings had been stopped, and she perished in the winter frost and rain.—*Joach. Camer. in fab. Æsop.*

AUSONIUS: IDYLL 4, AS QUOTED BY ALSTED.

Exhortation to my grandson on the studies of boyhood.

The Muses, too, have their sports. Leisure, my dear boy,† is mingled with their labours, and the imperious voice of a harsh master is not always driving children. But recreation and study follow one another at regular intervals. It is enough for a boy with a memory to have read with a will; then he may rest. Therefore, the school is called by a Greek name, because of the rightful leisure that is due the laborious Muses.

Sure that play will come after work, learn gladly; we give intervals to soften the tedium of labour. The interest of a child flags if severe periods of work are not varied by joyful holidays. Learn gladly, my grandson; hate not the bridle of a severe master. The face of a master is never terrible. Old and gloomy, his voice may be anything but calm as he threatens with

* When the barriers are opened, the courageous steed runs well if he have some competitors behind and some before him.

† *melite nepos*.

frowning brow ; but he will not be formidable once the pupil has become accustomed to his countenance by the charm of habit. A child who shrinks from his mother will love the wrinkles of his nurse. Young grandsons prefer their grandfathers and trembling grandmothers, to whom they are a new object of solicitude, even to their fathers. The Thessalian Chiron, though half a horse, did not frighten Achilles, son of Peleus, nor did pine-bearing Atlas affright the son of Amphitryon ; but both by kindness and gentle speech won over their affectionate pupils. Neither do you be afraid, though the school resound with the noise of many blows and truculent be the countenance of your old master. Fear is the mark of a degenerate mind. Be fearless and true to yourself ; be not terrified from early morning by the noise, nor the sound of blows, not though he shake the ferrule which is his sceptre, not though he have many rods in store, not though the knave has added a pliable lash to his whip, and the benches hum with trembling groans. But forget the reputation of the place ; forget the scene of idle fears.

[Here the quotation from Ausonius ends, to be succeeded by a very different kind of exhortation. The jumbling of classical and Christian authority throughout the whole of Alsted's works is quite typical of the attitude of the educational world in the seventeenth century.]

The Divine Providence toward schools.

[Alsted adds a characteristic discussion of education in the form of a sermon, as follows :]

The Author of Schools.—In the first place, just as Paradise had God for its architect ; so the birth and childhood of schools which emulate Paradise can be referred to no other author, except God. Nay, could the glory of an institution so excellent, so good, in every way so worthy of support, from which a glad and abundant harvest of mighty blessings flows upon all the mortal race as it were out of the cornucopia of Amalthea, be regarded as referable to another than God, the fountain, the source of all good ? Surely whoever said this said rightly, that the origin of schools is one with the origin of the church. As God, our heavenly Father, in the beginning planted a noble vineyard, I mean the church ; and having planted it preserved it from foxes and wild boars ; and having preserved it gave it increase ; so in his unspeakable wisdom he added schools to it as nurseries and seed-plots, to the end that as often as the plants of the vineyard withered with age, or collapsed in death, they might be replaced by fresh, green, young and vigorous shoots from the garden of the school. Ineffable wisdom of God, whereby he ordained the perennial fountain of the school to subserv the glorious vineyard of his church ! Admirable bounty whereby just as he ordained that there should be seed in this mundane theatre that men and their affairs should never perish, so in the garden of his church did he establish the school as an inexhaustible seminary, that the shoots and young plants might be transferred into that glorious vineyard and conduce to its eternal life !

2. *The Rampart of Schools.*—Not only the origin but also the defence of schools bespeaks the inexplicable providence of God. For just as Eden was girt with a wall, and fortified by a guard of angels, so is the school fortified with these walls : a bulwark of Divine protection, a guard of angelic sentinels, and a rampart of honourable laws and nice discipline, whose guardian is the civil magistrate ; so that no extrinsic opposition, no intrinsic madness, can

shake the foundations or utterly overwhelm them. Hence there were always pious schools in the world, above all among the chosen people of God; and by his infinite favour and power they have endured even to this day, and if I may play the prophet, O my hearers, they will remain to the end of the world and find their completion in the life eternal. This is as clear as if written in the rays of the sun, especially in the case of those known to us in history. For in the Old Testament, in the period of the *patria potestas*, as they call it, there were domestic schools within the private dwellings of the patriarchs, and also public schools. Thus in the home of Adam there was a private school whose most eminent pupils were Abel and Seth. That school of Adam was maintained by the posterity of Seth, whose son Enos is believed to have erected the first public school. Noah and Shem did the same. From them various schools were continued to the time of Abraham, whose school was preserved by Isaac and widely propagated by Jacob, and by Joseph the Viceroy of Egypt. Would you come down to the power of the leaders and judges of the people of God? Under them, following the command and ordinance of Moses, who was proclaimed the interpreter of God, schools were propagated to the time of Samuel. For Moses and his brother Aaron instituted theological and juridical schools, and set regular Levite teachers in charge of them. Besides these ordinary schools of the Levites, there were the extraordinary schools of the prophets, who, with heroic zeal, attempted to reform the schools that had been corrupted by the neglect of the Levites. But the schools of the prophets flourished above all under the power of the kings. Hence the sacred Pandects so often refer to the sons of the prophets, that is, their pupils. There were also Naziraei, professors and students of theology. What shall I say of the schools of the chosen people under the priesthood? In this period flourished the Pharisaic theologians, the Christian scribes, and, at the same time, the legal and Christian theologians; also, the Hessenes. There were synagogues in every city. Not only amid the people of God, but even among the Gentiles there were schools without number before the advent of Christ. For the utility and necessity of schools became known abroad, I might almost say, in all peoples besides the chosen, so that many excellent schools were set up in different kingdoms and maintained at the royal expense. Who has not heard of the ancient schools of Orpheus, Linus, and the other poets, the Magi among the Persians, the priests among the Egyptians, the Druids among the Gauls? Who does not know of the schools of the Seven Wise Men, the Academy of Plato, the Lyceum of Aristotle, the innumerable schools of other philosophers? Daylight and my voice would fail me before the material of my speech.

FIRST TABLE OF THE ENCYCLOPÆDIA.

Showing the content and connection of the thirty-five books comprised in this Encyclopædia.

The Definition : An encyclopædia is the methodical systematization of all things which ought to be learned by men in this life. In short, it is the totality of know

The Division, whose

form is taken from the object, which consists of things to be learned; and they

Foundation is in these rules

of prerequisite knowledge, including the *four prerequisites of all arts* (disciplinarum), which are demanded by their

Nature, which is seen in their
Study. Book IV.

Variety ; as to
Permanence ; as to principles, Book III.

Condition, Book I.
Order of arts, Book II.

Of knowledge to be gained, which is of an object

One and homogeneous ; which is cognized in

Various and heterogeneous ; which is cognized in the contents of the arts. Books XXXI, XXXIV, XXXV.

Systems of arts

Parts of systems. See Table 32.

Liberal

Illiberal or mechanical, Books XXVIII, XXIX

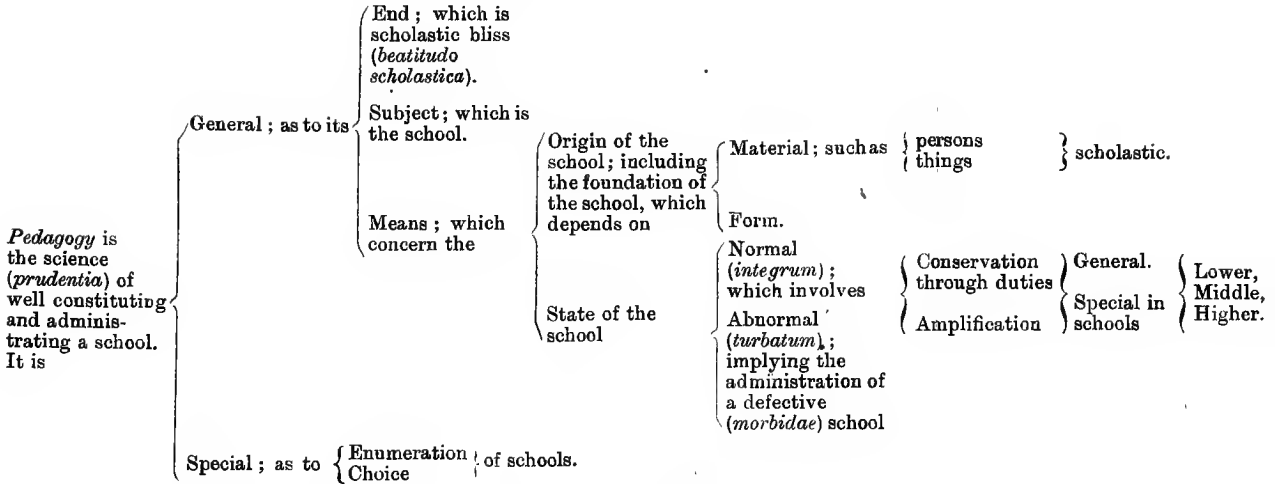
Lower : including

Higher : including

Philology, Books VIII, IX, X
Philosophy, B
Theology, Boc
Jurisprudence
Medicine, Boo

- I. An encyclopædia is the setting forth of the multiplicity of all knowledge.
- II. The limits of the arts do not depend on the human will, but on the agreement and difference of things themselves.
- III. The limits of the contents of the arts depend on the human will.
- IV. All the arts have prerequisites, general or special.
- V. The mechanical arts can be set forth by a fixed method.
- VI. Philosophy in the strict sense of the word is rightly distinguished from philology.
- VII. Philology is rightly prefixed to philosophy.

TWENTY-FIFTH TABLE OF THE ENCYCLOPÆDIA,
delineating Book Twenty-four, in which Pedagogy* is included.



*Scholastic.

An Analysis of Pedagogy by Theodorus Schrevilius, quoted by Alsted (Encyc. p. 1505).

